Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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DOCTRINAL.

FOR THE CHRISTIAN REGISTER.

REVIVALS.—No. 3.

II. I proceed to the consideration of a second agent which has great efficacy in spreading a revival—I mean the principle of *sympathy*. The impassioned appeal and terrific harangue may operate upon the feelings of the solitary individual. It is sympathy which heightens and strengthens this influence, and diffuses it among multitudes. Fear may drive the insulated sinner to despair. Sympathy communicates the emotion, like a contagion, through large bodies of men.

My readers are too well aware of the nature and influence of sympathy in general, to need that I should say much about its operation and effects. Observation and history inform us that it is one of the mightiest agents that can be set in motion to animate men's minds and to arouse them to action. Explain it as you will, or leave it unexplained, the fact must be admitted, that there is a community of feeling existing in the breasts of mankind, which prompts individuals to cherish the same emotions, to yield to the same passions, and to pursue the same line of conduct. Whether you refer it to imitation, or to the love of excitement, you will allow that sympathy, like a moral contagion, rapidly disseminates similar feelings and measures from individual to individual, and from circle to circle. To what do you ascribe the enthusiasm of armies and the uncontrollable fury of mobs but to the influence of sympathetic feeling? We are involuntarily prompted to act as we see others act, and to imbibe and utter the emotions which we see exhibited by them. In religion, especially, which more than any other subject is calculated to interest the feelings, and to awaken the sensibilities of the heart, we may expect to see sympathy exerting all its energy and power. And this accordingly has always been the case, under all systems of religion, and not the least so under the Christian dispensation. Every age of the church has borne testimony to this influence. What is fanaticism, that vile weed which springs up by the side of true religion, and strives to overshadow and choke it in its growth, what is it but sympathy propagating the errors and vagaries of a perverted and frenzied imagination? What is it but sympathy that scatters terror and alarm through the crowds assembled at a camp-meeting or a conference-meeting? Could you attend one of these latter meetings, in the time of a revival, when convictions and conversions are so numerous, and observe all the circumstances of the case, I feel assured that you would not be disposed to wonder at the effects then produced, however great and marvellous they might previously have appeared to you, when your information was derived only from report, and when exaggeration had done so much to assimilate them to the preternatural and miraculous. Go into the small, close, crowded room, where the meeting is held. Look around you, and remark the ages and the characters of the persons who constitute the assembly. Observe how large a portion are timid, sensitive, confiding females, who have been brought together, some by curiosity, some by mental anxiety, some by a desire and an intention of passing through that change which they hear constantly asserted to be indispensable to salvation. Observe how many there are, of both sexes, of tender years, of susceptible hearts and ardent feelings, but with minds unbalanced and uncultivated, and possessing very little knowledge of the truths and doctrines of Christianity. Consider too that among this large collection of *novices* there are some *veterans* in the service—men whose duty it is to watch and forward the work by example, encouragement and precept. There are some too whose minds have already been operated upon in private—their fears have already been awakened, and their feelings excited by intimate conversation, and affectionate appeals to their consciences and hearts. They come prepared and expecting to be further impressed and excited. The preacher touches and dwells upon some point or view which had previously been the topic of his private and familiar discourse with them. The subject, which affected them so much before, is invested now, from the presence of numbers anxiously listening, with new and peculiar interest. This interest betrays itself by the half audible sob, the smothered groan, and the trickling of the frequent tear. The expressions of grief, you know, are above all others sympathetic and contagious. Who can behold the weeping of the mourners even at the funeral of the stranger, and not be moved to mingle his tears with theirs? Who can witness the young and the artless brooding over the secret woes of the heart, and not feel disposed, even without inquiry, to grieve with them? And what one, in that little religious meeting, who beholds the wet eye and crimson cheek of the anxious inquirer, and hears her low murmurs and suppressed cry for mercy, does not feel for her, and feel with her? His must indeed be an obdurate heart that will remain unaffected by the eloquence of sighs and tears, and feels no interest in the anxieties and troubles of the young, the innocent and the gentle. Such are not the hearts, such are not the feelings of those who frequent these meetings in the time of a revival. They are avowedly *anxious* and *inquiring*, and many of them are susceptible and sensitive to an extreme. Of course they look with regard and interest upon the bursting sorrow and mental agony of those beside them. They involuntarily weep with them, and manifest a concern and sympathy for their condition. Let the preacher now touch upon another strain. Let him proclaim in a voice of warning that in the sight of God all men are equally sinners—that all unrenewed and unconverted men are under his displeasure and curse—let him quote from the Westminister Catechism, that "we are by nature children of wrath, bond-slaves of Satan, and justly liable to the most grievous torments in soul and body, without intermission, in hell-fire forever." Upon the timid and ignorant, who do not attend to the false-hood and impiety of such declarations, they will exert, as I have before remarked, a wonderful influence. The consience will be probed—the passions aroused, the fears excited, and the emotions will vent themselves in accents of terror and despair. And will not sympathy do something to diffuse this state of feelings? Will not the influence of the preacher's denunciatory tone and terrific images be augmented by witnessing the striking effects which they have already produced on some in the assembly? Will not the sights and sounds by which the eye and ear are at once assailed contribute to create a community of feeling and uniformity of action through the whole of that crowded room? And when such effects are in reality produced, can any sensible and reflecting man hesitate for one moment to what cause to ascribe them? Will he feel any disposition to refer to divine influence what is so manifestly the result of fear and sympathy?

ZUINGLE.

MR. WHITMAN'S SERMON.

FOR THE CHRISTIAN REGISTER.

A DISCOURSE ON *Denying the Lord Jesus.* By BERNARD WHITMAN, *of Waltham.* 12 mo. pp. 47. Boston. Bowles & Dearborn, 72 Washington-street. Price 12 1-2 cents.

To deny the Lord Jesus is acknowledged by all Christians to be a very heinous offence—an offence which cannot but displease both himself and his heavenly Father. It becomes therefore an important inquiry, what constitutes a denial of the Saviour? Who are they that deny the Lord Jesus? Now it seems very plain, that those persons certainly deny their Lord who contradict his express declarations, who refuse to recognise and receive him in the character which he assumed, and who ascribe to him a nature, attributes and offices, which he not only never claimed, but which he repeatedly abjured and renounced. "Who is a *liar*, but he that denieth that Jesus is the Christ?" i. e. the Messiah, the Anointed of God. Jude tells us that so early as his time "certain men crept in unawares, denying the *only* Lord God, and our Lord Jesus Christ." At the present day they are very numerous, and are very industrious in making proselytes. Our Saviour says, "Hear, O Israel, the Lord our God is ONE Lord." The trinitarian however, asserts that Jesus himself, is God, thereby declaring that there are TWO Gods, and thus contradicts the express declarations of the Saviour. He asserted in plain language, without reserve or mental equivocation, "My father is *greater* than I." The trinitarian, nothwithstanding, maintains that he is *equal* with God, and consequently denies the Lord Jesus. He directed his disciples, "When ye pray, say, *Our Father.*"; and he informed the woman of Samaria, that the time had arrived "when the *true* worshipers shall worship the *Father* in spirit and in truth."—The trinitarian, on the contrary, maintains that we should pay divine homage to Christ, and does actually worship him as God, addressing him in prayer, "O Lord Jesus," thus disobeying and denying the Saviour.

Such being the practice of many sincere, but deluded Christians, we rejoice at the appearance of this discourse of Mr. Whitman, which exposes the errour and the sinfulness of such conduct. It is a plain, sensible discourse, written with great clearness and force. We value it chiefly on account of its *scriptural* arguments and expositions. It is a vulgar charge against Unitarians that they *reason*—and doubtless the chief cause of the complaint is that their opponents feel that they reason *forcibly* and reason *well*. Nothing is so provoking to a disputant as to find his antagonist reason powerfully and conclusively. Nothing pleases him so much as to see him reason feebly and illogically. Mr. Whitman has shewn that Unitarians can not only *reason*, but can quote scripture appositely, and explain it lucidly and satisfactorily. We know of no book which contains within so small a compass so many excellent expositions of the proof-texts in the trinitarian controversy. We hope to see it in the possession of every Unitarian—and we wish that it might be put into the hands of every trinitarian.—We are glad to hear that the first edition, of 1000 copies, is already disposed of. From the extracts which we furnish, we trust that every reader will feel desirous to obtain the discourse, and to give it a wide circulation. For twelve and a half cents he obtains a pamphlet of forty-seven pages.

Mr. Whitman takes for his text MATTHEW x. 33.—* * * *Whosoever shall deny me before men, him will I also deny before my Father which is in heaven;—and introduces the subject thus:*

Is there a sincere christian on earth, who would knowingly deny the Lord Jesus? No. I cannot think there is a true believer, in any denomination, who would designedly be guilty of such exceeding sinfulness. But my friends, are we in no danger of ignorantly denying him? I fear we are. When I observe the weakness, and ignorance, and depravity of mankind; when I witness the mighty influence of prejudice, and interest, and party spirit; when I feel in myself the powerful effects of early instruction, and early impressions, and early associations. I am *compelled* to fear we are in great danger of unintentionally denying the Lord Jesus. Fearing this; and also realizing the value of christian truth; knowing my accountableness to my heavenly Father; and solemnly impressed with the worth of immortal souls, I have selected this infinitely important subject for our present consideration. My inquiries will be guided by the sacred scriptures. And I trust you will honestly compare my statements and conclusions with this unerring standard of truth and duty; if they do not coincide with the plain and uniform declarations of inspiration, you are bound to reject them as erroneous; nay, if you receive them as true, you do it on your peril; but if they are in perfect accordance with the instructions of Moses and the Prophets, Jesus and his Apostles, you are bound to receive them as true; nay, if you reject them as erroneous, you do it on your peril. * * * * *

If you say that Jesus is God, you contradict all the remarkable facts of his history.—God cannot *receive* the holy spirit, but the *spirit was given* to Jesus without measure.—God cannot be tempted; but Jesus was tempted in all points as we are. God cannot receive assistance from any being; but an angel strengthened Jesus. God cannot suffer pain; but Jesus suffered exceeding agony. God cannot be *sent* by any one; but Jesus was *sent* by the Father. God cannot be anointed; but Jesus was anointed by God.—God cannot be murdered by his dependent creatures; but Jesus was crucified and slain by wicked hands. God cannot *ascend* to any place; but Jesus ascended to his God and Father. God cannot sit at his own right hand; but Jesus is seated at the right hand of God. God cannot pray to any one; but Jesus still prays to his Father. These facts undeniably prove, that Jesus is not God; but on the contrary, that he is dependent on God for all things. And if you say he is God, you contradict all these facts; and, consequently deny the Lord Jesus. * *

What then must be our conclusion? The testimony of the Bible is uniform and consistent. It proves that there is but one God, the Father. It also proves that Jesus is the *son* of God; a distinct being from his Father; and wholly dependent on him for his existence, his preservation, his power, his wisdom, and knowledge. If, therefore, I act like a rational being, and submit to reasonable, scriptural evidence, I must conclude, that Jesus is not the supreme God. And as an honest man, I *dare* not reject this conclusion. I *dare* not contradict the explicit declarations of Moses and the Prophets, Jesus and the apostles. And when Jesus unequivocally declares that the Father is the only true God, I *dare* not accuse him of uttering falsehood. I *dare* not unite with the Jews in accusing him of making himself God. For I would not knowingly deny the Lord Jesus. * * * * * * *

In the epistle to the Colossians, you read this passage. "For in him dwelt all the fulness of the Godhead bodily." What is the meaning of this sentence? It *cannot* mean that Jesus was either the eternal God, or equal with his infinite Father. For it expressly declares, that the fulness of God—or Godhead—dwelt really in Jesus. What is the fulness of God? Let Paul explain his own writings. He prays to the *Father* of Jesus, that his Ephesian converts "*might be filled with all the fulness of God.*" Did he pray that they might become Gods; or equal with God? No. But simply that they might have an abundance of divine wisdom and spiritual gifts. This then was the fulness which dwelt in Jesus; the spirit was given to him without measure, and dwelt in him, enabling him to work miracles, and speak as man never spake before. But how came he by this fulness? Let the Apostle answer.—"*For it pleased the Father that in him should all fulness dwell.*" Very well. If he was dependent on his Father for all the fulness of the Godhead, he was neither God, nor equal to the giver of his spiritual treasures. This text, therefore, instead of proving Jesus to be either God, or equal with God, proves him to be a dependent being; dependent on the Father for all the miraculous powers he possessed. Col. ii. 9. Eph. iii. 19.—Col. i. 19.

In the epistle to the Philippians, it is said that Jesus "thought it not robbery to be equal with God." This passage likewise explains itself. Let me quote the whole sentence. "*Let this mind be in you which was also in Christ Jesus*; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he *humbled himself*, and *became obedient unto death*, even the death of the cross; wherefore *God* also *hath highly exalted* him; and *given him a name* which is above every name; that *at the name of Jesus* every knee shall bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess *that Jesus Christ is Lord*, to the *glory of God the Father.*" Now, by looking at the whole connexion, you see at once, that Paul could not possibly intend to convey the idea of Jesus being equal with God. For in the first place, he uniformly speaks of Jesus as a being distinct from God, and wholly dependent on him. In the second place, he speaks of Jesus *humbling* himself, becoming obedient to *death*, being highly *exalted*, *receiving* the most lofty *name*, and of worship being offered—*not to him*, but simply *in his name, solely for the glory of his God and Father.*—Now you well know, that neither *God*, nor an *equal with God*, could either *humble* himself, or *die*, or be *exalted*, or *receive* a more glorious *name*; and you also know that an equal of God would be entitled to *equal worship*; but in this place *all worship* is to be offered *in the name of Jesus* to the *glory of God the Father*; so that no religious homage is given to the *son*. And in the third place, you perceive that Paul is inculcating humility upon his converts, from the example of Jesus.—"Let this mind be in you which was also in Christ Jesus." Now can you believe, that when the apostle is exhorting his brethren, *to think of others more highly than themselves*, he would mention as an instance of Christ's humility, *that* HE *did not think his own Father higher than himself*; that HE *thought it nothing wrong to claim an equality with the infinite Jehovah!* A singular way indeed of promoting humility; and making Christians of the *same mind* with Christ. No. No, you will not attribute such absurdities to the pen of the inspired Paul. What then must we do?—Does not the passage read, that "he thought it not robbery to be equal with God?" In our translation, it does. But you should remember that this epistle was written in the Greek language. And you may know that scholars of all parties agree that our translation of this sentence is not correct. What then is the true rendering? The literal meaning of the Greek words is this. "*He did not think of the robbery, the being like God.*" Although created in the express image of God, he did not think of the robbery of being like God; did not think of the robbery of claiming an equality with his Father; but humbled himself; so that God highly exalted him, even at his right hand. This makes the apostle consistent and sensible, and even powerful. This passage therefore, contains positive evidence that Jesus is not equal with God; nay, that he never thought of the presumption of claiming equality with his heavenly Father. Phil. ii. 5, 11.

What then must be our conclusion? The Old Testament does not contain *one* passage in which it is either declared or implied, that the son is equal with God. On the contrary, it is its uniform testimony, that God has no equal, and also that the son is wholly dependent on him for all things. The New Testament does not furnish *one* passage, in which it is either declared or implied that the son is equal with God. On the contrary, it contains above three hundred passages, in which it is either declared or clearly implied, that he is inferior to his Father. If then I am governed by reasonable evidence, I must conclude that Jesus is not equal with God. And as an honest man I *dare* not reject this conclusion. I dare not contradict the uniform testimony of the whole Bible. When Jesus declared in so many words—"My Father is greater than I,"—I *dare* not accuse him of uttering falsehood. I dare not unite with the Jews in accusing him of making himself equal with God. For I would not knowingly deny the Lord Jesus. * * * * *

Perhaps you will tell me, that Jesus was worshipped while on earth. True. But not in one instance as God. In the Scriptures the word worship has two distinct meanings; first, religious homage due only to God; and secondly, obeisance, civil respect, grateful reverence. This definition may be illustrated by a few quotations. "And all the congregation—bowed down their heads, and *worshipped* the *Lord* and the *king.*" They worshipped the Lord with religious homage; and the king with civil respect. "King Nebuchadnezzar fell down upon his face, and *worshipped* Daniel." Nothing more than civil obeisance. Our Saviour, in relating a parable said—"The servant therefore fell down and *worshipped* him;" not as God, with religious homage; but as a benefactor, with grateful reverence. Quotations of this kind might be largely multiplied. But sufficient have been given to illustrate the different meanings of the word worship. Now the plain fact is this. In those countries, where the holy Scriptures were written, respect and reverence were shown to superiors and benefactors by falling down and worshipping them. In the eastern nations, this custom still prevails. When any one approaches the presence of the King of China, he must fall down and *worship* him nine times. This kind of worship was frequently offered to Jesus, especially by such as were benefitted by his miraculous powers. It was first done by the wise men, who brought him offerings of gold and spices. No one can be so senseless as to suppose they adored the tender infant as the infinite God! No. They paid their respects to a child, who was ordained by God to become a Prince and a Saviour. When he stilled the winds and waves, his disciples worshipped him. But not as God; for they said in so many words, "of a truth thou art the *Son* of God." And you well recollect, that he directed those whom he cured to give all the glory to his heavenly Father. In all the examples on record, it does not appear that religious homage was intended, even in *one* instance. Consequently, there was no occasion for his forbidding such reverence; more especially, since the praise was given to "God who had given such power" to his Son. But had one attempted to offer him the worship due only to God, he would have forbidden the act, as quickly as he did in the case of John, for he was exceedingly tenacious of his Father's glory.—* * * * * * *

What then must be our conclusion? The Old Testament does not contain one command to offer religious homage to Jesus; nor an example in which he was worshipped as God. On the contrary, we are instructed, by precept and example, to offer all prayers to the one true God, the Father of Jesus. The New Testament does not once direct us to offer religious homage to Jesus; and does not furnish one example in which he was worshipped as God; but contains explicit prohibitions of the act. On the contrary, it contains ninety passages in which we are directed to offer all prayers to God the Father. I must therefore conclude that Jesus is not to be worshipped as God. But when I consider how much he has done and suffered for the salvation of the world; when I remember his compassionate conduct, and lovely character, and heavenly spirit; when I feel my infinite obligations to him for light, and truth, and hope, and heaven, I am ready to offer him the grateful devotions of my soul. But his words immediately rise in my mind. He that *keepeth my commandments*, he it is that *loveth me*. And then I *dare* not—I *dare* not disobey the uniform instruction of the whole Bible. When he commands, in so many words, "*ye shall ask me nothing*," I *dare* not say, I will ask him for any thing. For I fear the voice of conscience would loudly proclaim—"See thou do it not, *worship God.*" And I would not knowingly deny the Lord Jesus.

My friends,—my discussion is finished.—I have noticed three examples of the denial of the Lord Jesus; and from them, I have attempted to prove three things; first, that Jesus is not God; second, that he is not equal with God; and third, that he is not to be worshipped as God. My conclusions appear to be fairly, and fully, and firmly established.

Now is there any possible way in which you can overthrow these conclusions? You will attempt the work in but one manner.—You can say that Jesus is possessed of two distinct natures; that he is "very God" and "very man;" that all my arguments refer to his human nature; and in that sense are perfectly sound; but that he also possesses a nature truly divine; and is in truth directly the opposite of all that has been proved. This you can say, and may say, if you please. But this has not been said, either by Jesus himself, or by his apostles, or by any sacred writer. Not a word, not even a hint, can you find in the whole Bible, which intimates that Jesus possessed two distinct natures. Your saying, therefore, has no foundation in revelation; it is a mere human assertion.

But how would you attempt to prove the truth of this assertion? You would first prove, as I have done, that Jesus is a created, dependent being. Then you would, say his names, and attributes, and offices, and works, and words, prove him to be "very God." Now apply this mode of reasoning to the ancient Prophets, and the inspired Apostles. They also received exalted titles, and were placed in high offices, and wrought stupendous miracles, and uttered lofty language. Some of them were called Gods.—Some of them controlled the rain and wind, the river and sea, the moon and sun, life and death. Some of them foretold future events, and imparted their prophetic spirit. Some of them are to judge the world and even angels. Some of them began their discourse with these magnificent phrases. "Hear, O heavens, and give ear O earth." And none of them were more careful than Jesus, to attribute all their powers, and privileges and honors to God. Why then do you not affirm that these persons were very Gods, as well as very men? Why do you not invest them with two distinct natures? You have precisely the same *kind* of evidence, and not greatly inferior in degree, to prove them truly divine, as you have to prove Jesus truly divine.—You must do it, to be consistent in your reasoning; or you must admit that he had but one nature. You have your choice.

But this is not all. Admit that Jesus is possesed of two natures; and what does the admission prove? It proves that Jesus was a deceiver! Yes. I repeat it. This admis-

sion proves that Jesus was a deceiver; as I will show to your satisfaction. His disciples asked him a fair question. They wished to know the precise time when Jerusalem should be destroyed. He gave them an apparently honest answer. "Of that day, and that hour, knoweth no *man*, no, not the *angels* which are in heaven, neither the *Son*, but the FATHER." You do not pretend that the Son is the Father. Now the Son either did know the day and hour when this event would take place, or he did not know. If he was very God, he did know, for God must know all things. And if he did know, he uttered a deliberate falsehood, and intentionally deceived his disciples; for he unequivocally and solemnly declared that this exact time was known to no being but the Father; was not known to the Son; when it must have been, had he possessed a nature truly divine. And if he deceived them in this instance, where is your evidence that he did not deceive them in every instance? You have none. You can place no dependence on his declarations. Such is the *natural*, the *necessary*, the *inevitable* consequence of investing the Son with two natures. For my own part, if I cannot believe every word Jesus uttered, he is no Saviour for me. Thank God, I can. I believe he had but one nature. And, believing this, I receive his instructions as *true*, as DIVINE. Yes. When he declared to his disciples—"ALL THINGS THAT I HAVE HEARD OF MY FATHER, I HAVE MADE KNOWN UNTO YOU"—I believe he uttered the *truth*, the WHOLE TRUTH, and NOTHING BUT THE TRUTH.

My Friends—the question is now put to your consciences. On this infinitely important subject, are you disposed to receive the plain, current, unembarrassed doctrine of revelation? Are you willing to believe that "there is but one God the Father;" that "the Father *sent* the Son to be the Saviour of the world;" and that the "true worshippers shall worship the Father?" Will you make the holy scriptures the standard of your faith, and the rule of your conduct? And will you study them in connexion, and compare passage with passage, and exercise your common sense in their interpretation, so as to obtain their true meaning? Or will you form a system of belief, from detached verses, and obscure expressions, and human inferences, and party explanations? You have your choice.

But remember, my friends, you are accountable for your opinions and conduct. And also remember, that you are to be judged by a plain rule now in your possession. Hear the solemn declaration of Jesus. "He that rejecteth me, and receiveth not my *words*, hath *one* that judgeth him; the *word* that I have spoken, the *same* shall judge him in the last day." Yes. You are to be judged by the very words Jesus has spoken, and which are recorded in the gospels. And when placed before his judgment seat, should you be charged with accusing him of making himself God, what would be your answer? Could you produce one passage in which he declared himself to be God? Did he not take all possible pains to represent himself as wholly dependent on God? Did he not say in so many words, that his Father was "the only true God?" And would you be charged with accusing him of making himself equal with God, what would be your answer? Could you produce one passage in which he declared himself to be equal with God? Could you not produce hundreds, in which he declared his inferiority to his Father? Did he not say in so many words—"My Father is greater than I?" And should you be charged with worshipping him as God, what would be your answer? Could you produce one passage in which he commanded any one to worship him as God? Did he not uniformly represent his Father as the only proper object of religious worship? Did he not say in so many words—"Ye shall ask me nothing?" At that solemn tribunal, it will be of no avail to say, that you were thus taught by your parents, your instructers, your creeds, your ministers. To none of these, to no man, to no body of men, are you accountable for your religious sentiments. To God alone are you answerable. He has given a revelation for you to study, and understand. By this, will sentence be pronounced. If your guilt be *unintentional*, pardon will be granted; but if caused by *neglect* or *wilfulness*, deplorable must be your condition. Remember this. And also remember the words of Jesus. "Whosoever shall be ashamed of *my words*, of *him* also shall the Son of man be ashamed, when he cometh in the glory of his Father." John viii. 50. Mark viii. 38.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, AUGUST 25, 1827.

It is not that Christianity is not pacific in its principles and tendency, that multitudes who are called Christians are turbulent, unforgiving, and contentious. It is rather because Christianity with them hangs loosely on the surface—has never penetrated to the heart to melt its obduracy, subdue its rank pride, and call into exercise the better affections. And an important cause why Christianity has not more fully exerted its legitimate influence, is, that it has been grossly corrupted from its native simplicity, and has had a world of prejudice to encounter and a world of rubbish to remove from the minds of men before it could come fairly home to the heart.

Some justify their religious contentions, and uncharitableness, by calling them a "Godly jealousy for the true faith." On the other hand, we attribute them to the deplorable absence of the legitimate and sanctifying power of the true faith on the heart, and to a miserable habit of self-deception which prevails, by which men have learnt to nourish their unholy and turbulent passions, by exalting them to the title and rank of Christian virtues.

The spirit of toleration exhibited in the following extract, may perhaps, be attributed by some, to *indifference to truth*. But this is an unjustifiable inference, and he who makes it exposes himself to the just suspicion of a captious and querulous temper.

"If any should think it impossible that 40,000 persons, of different modes of faith, Jews, Christians, Mahomedans, and Pagans, could be found living together under the same government, and in the same town, each worshipping the Deity after his own manner, all tolerated, nay, protected, by one presiding nation, and all tolerating each other, without hatred, malice, or uncharitableness, on the score of their religious opinions, let the sceptic go to Astrachan—there he will find Russians, Greeks, Armenians, Persians, Hindoos, Calmucks, Cossacks, Mongols, Chinese, Bucharians, Turcomans, Poles, Germans, Italians, in short, representatives of every country upon earth, living in religious harmony and good fellowship."

Burmah.—Letters have lately been received in this country from Rev. Dr. Judson, dated Ava, Dec. 7, 1826. It will be recollected that his object in accompanying the English Commissioners to Ava, was that he might, while acting as their interpreter, influence them to make stipulations with the Burman government in favor of religious toleration. Mr. Judson's letter of Dec. 7, states that nothing has been done in this negotiation, in favor of religious toleration.—The treaty is strictly a commercial one, and consists of only four articles.

The Burman government, always averse to treaties with foreign nations, resolved to do nothing more than they were obliged to do, by a previous treaty; and hence they confined their discussions entirely to commercial points. In reference to the treaty, Dr. Judson says:—"So far, therefore, as I had a view to the attainment of religious toleration, in accompanying the embassy, I have entirely failed."

Our readers are referred to the notice of the Rev. Mr. Whitman's Sermon, on the first page, and to the extracts from it. The Recorder of yesterday, contains also a notice of this sermon, in which considerable sensitiveness is manifested to its conclusions.—Mr. Whitman charges on no class of christians the guilt of "denying the Lord Jesus." He only lays down principles by which men may more easily perceive when they deny Him. The writer in the Recorder infers that the sermon was intended to be applied to Trinitarians. "The whole scope of the sermon," says he, "seems designed to prove that Trinitarians deny the Lord Jesus."

Here is a novel position in which we find Trinitarians. It has long been a matter of curious speculation with us, how Trinitarians would feel and act under what they supposed to be a charge of "denying the Lord Jesus." As we have already intimated, the supposed charge is an inference of their own; but we do not perceive that they bear it, to say the most in any degree more patiently or meekly, than their Unitarian brethren have borne the same charge for years past. They tell us about "perverting the oracles of divine truth," &c. The following are extracts from the remarks:

"We thank the society for publishing this sermon, for we need no longer depend on hearsay, but we now see the bold and unblushing manner with which the author of this sermon perverts the oracles of divine truth."

"Nor do we suppose that Trinitarians at Waltham will be at all alarmed at being denounced by Mr. Whitman as the deniers of the Lord Jesus."

"I have only one more remark to make. We are pleased with consistency, and we are bound in justice to say that so far as a knowledge of facts has reached us in regard to the history of the society's proceedings, the spirit and style of this sermon, and the laws for the author's support, each is consistent with the other,—all is perfectly *unique*."

"And we trust the author of this discourse will not soon mar this bright spot in the whole picture, by preaching on the loveliness of charity, or by complaining of the uncharitableness of Trinitarians."

We were aware that this sermon pressed the inconsistency and error of Trinitarianism too seriously home upon the consciences of its advocates, to expect that they could read it without sensibility; but we scarcely expected that they would betray this sensibility, by a public complaint.

We have just received, by the late arrival at this port, our regular files of religious periodicals. But they came to hand too late in the week to furnish much from them for the present number.

In the Monthly Repository we are pleased to notice a Discourse of the late Mrs. Barbauld, on the text, "Except a man be born again, he cannot enter into the kingdom of God:" It is furnished from the unpublished manuscripts of Mrs. Barbauld by C. R. Aikin. We shall furnish some extracts from it in a future number of the Register.

Methodists. A Methodist Camp Meeting is to be held at Rochester, N. H. on the 11th of September. It is called "The Camp Meeting for New-Hampshire District." From which we conclude that there is a regular succession of these meetings throughout the country, and that the times, &c. are regulated by the heads of the denomination.

Bible in New-Jersey. The Nassau Hall Bible Society have resolved to make a vigorous effort to supply every destitute family in that State with a copy of the Bible, within the current year. It is estimated that from five to six thousand families in that State are now destitute of the Scriptures.

The annual discourse before the Society for the promotion of Theological Education, in Harvard University, will be preached on Sunday evening, in Dr. Channings Church, Federal st. The services will commence at 1-2 past 7 o'clock, and after them a collection will be taken in aid of the funds of the Society. Sermon by the Rev. Mr. Field of Weston.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

FALSE SHAME IN RELIGION.

There is reason to believe, that ostentation is not so common a quality in religion, as has been often supposed. There can be no doubt that a hypocritical display has sometimes been made of fervour in devotion, and a sanctimonious parade in the common manners of life, particularly by those whose natural character is of the austere or confident kind; and often in others an undue exhibition has appeared of religious feelings, really warm and sincere; and perhaps more commonly still, has the external conduct been influenced by an unperceived love of reputation, mixing with the most humble and pious emotions.

But the perception of motives of this kind, has produced more disgust than they really merit, even in the minds of those who have a real regard for religion, and more especially among those who are indifferent to it; and whenever a few instances are conspicuous against whom the charge of hypocrisy or ostentation can be fairly sustained, the effect has been to draw from the worldly an undistinguishing censure upon all appearances of zeal or devoutness in religion, even when displayed by great numbers, as designing or fanatical; and the fear of these qualities, or the imputation of them, has thrown an icy barrier round many hearts, sensitive enough on other subjects, and which would otherwise be penetrable by the warmth of religious exhortation.

It would not, however, require much ingenuity of argument to shew, that there is as much weakness and delusion in a skeptical denial of all sincerity in religious fervour, as in the raptures of the real fanatic. We would place the man who regards with incredulous contempt the excited devotions of the warm-hearted and the contrite, by the side of Swedenborg himself, with all his visions and his symbols, as equally deficient in rational judgment and knowledge of human character. It is a conclusion we do not form on any other subject. No one doubts, for instance, the sincere desire of the avaricious man to amass wealth; because he is purse-proud, or because he exults in his credit for mercantile stability. Is the love of pleasure disbelieved, because it is boasted of by the dissipated? or the avidity for power denied, because the wreath of fame surrounds it?

In these and other instances, it is plainly seen, that a ruling passion may possess the mind, and exert over it an unwavering sway; while the love of reputation aids its effect, and participates in its gratification; and there is no reason why we should not come to the same conclusion in regard to religion. It is a subject capable of taking as mighty a hold on human affections, as avarice or ambition, or sensual desire, or any of the turbulent passions which agitate the bosoms of men. To him in whose heart habits, or rational conviction or repentance has implanted religious emotions, acts of solemn adoration or devout contemplation have a charm, as interesting as is afforded by any of the objects of human pursuit. He who knows not this, it is to be feared, is yet in a melancholy alienation from that love of God, which is the foundation of Christian hope: and he who knows it, will perceive an amply adequate cause of the religious fervor displayed by many around him, without resorting to the suppositions either of hypocritical affectation, or miraculous excitement.

Nor is it to be expected, that this state of feeling should always seek concealment. It is natural for every man to exhibit openly those emotions of his mind by which it is most strongly and constantly affected; especially when such expression meets with sympathy and encouragement. Wherever they are made (as is often the case,) to retire from the view of others, it is because they are checked and oppressed by the fear of the imputation of ostentation; an imputation which most generally arises from erroneous views. It is a mistake to suppose, that the open expression of religious feeling, any more than that of any other passion, requires a deliberate intention and an effort. The effort is to suppress it. When it is manifested, the conduct is more natural and undesigned than when concealed; and hence the allegation, that the exhibitions of devotion which are witnessed, are the results of affectation, is in most cases unfounded. They arise less from desire of approbation which is unexpected, than from an independent disregard of unmerited censure.

It is nevertheless true that when surrounded with religious friends, whose feelings are in sympathy with his own, and whose religious affections appear to be strengthened by the pious warmth with which he meets them, the devout Christian may feel the influence of their approbation and encouragement, and learn to value them, and find his devotional feelings animated and enhanced by them—and why should he not? If the love of human approbation was in every form and degree a sin, (as some seem to consider it) it should undoubtedly be expelled with resolute care, and not suffered to contribute in any manner to religious advancement; but if it is a principle implanted by God in every bosom, for wise purposes; if it is found that it is a powerful agent in the promotion of intellectual and moral improvement, and one of the most efficient checks on vice and immorality; and if its exercise is no where unqualifiedly forbidden by God; we see not why the Christian should throw away this valuable auxiliary in his warfare against surrounding temptation.

It is intended, by these remarks, to shew that the love of approbation is only to be considered an unworthy agent in the manifestation of religious feelings, where it is perceived to be the fundamental cause of it, without which it would not be made; and not when it acts merely as an assistant to more original and holier impulses; a distinction which ought to be kept in view, both in the regulation of our own conduct, and our judgment of that of others. It is considered not only innocent, but a duty in Christians, to avail themselves of this natural and universal passion, to strengthen their internal effort and external influences; so long as it can be controlled into an accordance with sincerity, and be directed only to virtuous ends and objects.

On the other hand, it may be affirmed, that there is as much danger and as little merit in the fear of ostentation, as in the love of it—and the former is a state of mind far more prevalent among that class of Christians for whose eyes these remarks are intended. By many it seems to be thought honorable to show, without disguise, all the warmth of their feelings in the defence of friends, reputation, or party; in the pursuit of wealth, power, or fame; in the exhibition of the products of their learning, skill or genius, or in sorrow for domestic or public bereavement; but if any unusual zeal in the promotion of religious objects, or impassioned fervour in religious devotions is suffered to be seen, especially in those who are not professed teachers of religion, it is censured by them at once as indiscreet or artificial, and if, by the power of pungent preaching, or any calamitous providences, strong emotions of contrite piety are awakened in their own minds, they are carefully concealed behind a veil of worldly business, or even perhaps of levity, from the eye of every friend; as if religious feeling was a trait of mind of which they should be ashamed.

Now this principle of action is wrong, because it is as reprehensible a regard to the false judgment of men, as religious hypocrisy would be; and because it is resistance to, or at least a slight upon the solemn influences by which God calls the mind from irreligion to repentance. It is injurious to ourselves, in checking the growth of piety within us; for acquaintance with human character teaches us that every passion of the mind acquires strength by unrestrained development; and no better way can be found of suppressing any propensity, whether good or bad, than that of sedulously guarding against its exposure. It is injurious to others, by presenting an example of apparent carelessness, under the most solemn appeals to the conscience; by withdrawing that imposing influence which the appearance of a deeply affected heart exerts on the pausing attention of the inconsiderate; by checking the advance of another awakened heart, with the denial of all visible sympathy.

It is true, indeed, that our Lord reproved the unparalleled ostentation of his nation, by enjoining privacy in devotion; and taught us to pray to our Father in secret; but it is also true, that we are commanded to let our "light shine before men," and to do "all things to the glory of God," &c. It is true, that our great example retired to the mountain and the midnight shade, for secret prayer; but it is also true, that he prayed in the midst of his disciples, and they in the assemblies of the saints; and in what manner shall we reconcile these conflicting precepts, and examples, unless we conclude, that both these methods may be properly employed; and that devout emotions are neither to be obtruded by affectation, nor repressed by shame; but to be suffered to expand and develope themselves, and to produce all their influential effects without enforcement, and without restraint.

Another, and an important consideration is, that a timid concealment of religious impressions represses religious actions,—the ready co-operation by all ranks and classes of Christians, not only in objects of benevolence, but acts of devotion, when proper occasions require it. It is the natural tendency of religious feeling to lead to such action, when undesignedly indifferent to exposure; and, on the other hand, should it even be maintained with unceasing constancy, it will exist in a very torpid and inoperative state, while prevented from transpiring by the dread of such exposure. It is believed, that the backwardness to contributing to projects for the extension of Christianity; the aversion to social religious meetings; and the omission of family worship; so often, (and it is to be feared so justly) chargeable on many Christians, is to be ascribed chiefly to this unfortunate apprehension of ostentation; and considering this activity in religion to be the main spring, by which its permanent and progressive operations are maintained in the mind, the voluntary neglect of such an agent must be viewed as an error of lamentable consequences.

Let us then, no longer "quench the Spirit" by pusillanimous timidity; let us not fear censures, which, if conscious of their injustice, we ought to despise; or blush at an imputation in which we ought to glory; let us not forcibly stifle emanations of a mind which the solemn appeals of the gospel has awakened with devotion; nor cast from us with aversion an instrument which God has furnished us, of momentous power, in its holy influences on ourselves and those around us. Let us not dread fanaticism, from which we are too remote—nor apprehend hypocrisy if conscious of impassioned piety; and while the world around us unblushingly exhibits, and even vaunts, its ardour in earthly pursuits; while the truump of fame lauds to the skies the warrior or the statesman; while the eye of admiration glistens at the manifestations of genius, and respect bows at the shrine of wealth; let it not be said, that the Christian steals to the enjoyment of religion, in the obscurity of shame, and carefully shrouds its warmest emotions, as if guilty indulgences; or as though they should call forth a sympathy in others which would lead them to ruin. B.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR. I have often thought that the best way to test the truth of any disputed doctrine is to inquire how it strikes the minds of the unsophisticated and artless. A strong argument of this kind, against the doctrine of the Trinity, may be drawn from the manner in which it has affected the mind of the celebrated Rammohun Roy.

In the course of my reading, two other instances of a similar nature have lately fallen in my way. They are given below. If you think them of any use they are at your service. R.

"When Job Ben Solomon, the African prince, (who was master of the Arabic, and had acquired a competent knowledge of the English language) was in England, about fifty years ago, and was asked, after reading the new Testament, if he found three Gods there: he replied, '*No, no! one great God, one great good God.*'

"It is also observed, by one who lived several years familiarly with the Indians of North America, that they 'say, that it is a thing unheard of, that for the expiation of Adam's sin, God should put God to death to satisfy himself: or that the peace of the world should be brought about by the incarnation of God, and his shameful death. They affirm that reason ought not to be controlled by any law, or put under a necessity of approving what it does not comprehend; and, in fine, that what *we* call an article of faith, is an intoxicating potion to make reason reel and stagger out of its way; forasmuch as the pretended faith may support lies, as well as truth, if we understand by it a readiness to believe, without diving to the bottom of things.' La Honton's New Voyage to North America, v. ii. cited in Cardale's True Doctrine of the N. T. 2d edit. p. 360."

FOR THE CHRISTIAN REGISTER.

SOCIAL WORSHIP.

When round Religion's shrine we meet,
How warm our heart-felt vows ascend,
When there the welcome face we meet,
Of some long loved and cherished friend.

Our prayers commingling upward rise
And draw down blessings from above,
While cheerful praises pierce the skies
And warm our hearts with heavenly love.

O let us then with friends around,
Improve this peaceful, holy day,
Where solid pleasures may be found,
And joys that never fade away.

W.

DOMESTIC INTELLIGENCE.

Public Schools. The Annual Visitation of the Public Schools of Boston took place on Wednesday. After the examinations were closed, the Mayor and Aldermen, General and Primary School Committees, Members of the City Council, Overseers of the Poor, and the other Municipal Officers, dined together at Faneuil Hall.—Among the guests were Gov. Kent, of Maryland, and Gen. Scott. The schools were found in a highly satisfactory condition. In some instances the performances were superior to those on any former occasion.

The following facts, relating to the Schools of this city, are from an editorial article in the Boston Commercial Gazette of Thursday.

"The public English Grammar Schools, in which are also taught reading, writing, arithmetic, orthography, and geography, are eight. Seven of these are in Boston proper, and one in South Boston; and there is one for the children of color in the western part of the city. The average number, in each of the seven schools in the city, composed of boys and girls, of nearly an equal number, is from 550 to 600, with four instructers in each. The School at South Boston has about one hundred pupils, and the African School usually contains fifty to seventy. At the public Latin School, there are generally two hundred; varying, however, from 180 to 220. In this, the Latin and Greek languages are chiefly studied; but a portion of time is devoted to arithmetic and geography. The number of pupils at the English High School is from one hundred and twenty to one hundred and fifty. They study English grammar, arithmetic, book-keeping, geography, algebra, astronomy, history, ancient and modern, moral philosophy, evidences of Christianity, and the various branches of mathematics and physics, including the mechanical powers, geometry, trigonometry, mensuration, &c. There is also a separate public female High School, containing about 130 pupils, who are advanced in their studies after leaving the common English Schools, by attention to English grammar, composition, history, geography, astronomy, &c. The greatest success has attended the efforts of the able instructer of this School,

and it is very gratifying to witness the improvement made by the young ladies in useful and solid learning. Besides these, there are fifty-three or five public Primary Schools, for children from four to seven years of age, kept by females, and containing 2,800 to 3,000 pupils. The whole number in the public Schools in the city is about 7,500. The private Schools are also very numerous; they were said, last year, to be 141—119 of which are under the care of females, and 22 are kept by gentlemen, most of whom have received a collegiate education. The whole expense is estimated at $150,000—$54,500 for the public Schools, and $95,500 for the private."

Western Rail Road.—We learn from a gentleman who accompanied the Commissioners and Engineer in their tour of exploring the route between this city and Framingham, that the results of their investigation are exceedingly satisfactory, and that a very level and direct course may be selected,—that the inhabitants take a deep interest in the undertaking—and that the owners of the lands through which the route will pass, are unanimously disposed to facilitate the project as far as in their power. *Daily Adv.*

Rail Road to Providence.—The commissioners of Internal Improvement have made an examination of several routes between here and Providence, and we understand have found the country extremely favourable for the construction of a rail road. They have not yet made a survey of either of the routes, and of course have not decided which is the most eligible; but we understand they have satisfactorily ascertained that a route may be selected, which will be as direct as that of the present turnpike road, and which, without any very expensive digging or embankment, may be made very near a level.

Military. The Danvers Light Infantry, under Capt, William Sutton. will proceed to Haverhill on Wednesday, and go from thence to Newbryport by the way of the Merrimack river. On Friday they will advance as far as Ipswich, on their return, and reach home on Saturday. The Company have passed a vote to use no ardent spirits on the campaign.

Houses of Correction. The Attorney General has caused an information to be served upon the Court of Sessions of this County for not providing a House of Correction for the use of the County, according to a requirement of law. He has issued similar processes against the Sessions of Plymouth and Norfolk, for the same causes; and intends to proceed against the other counties in the Commonwealth, not already provided with Houses of Correction. *Taunton Reporter.*

Firing of Guns.—A young man was fined on Friday afternoon in the Police Court, upon complaint of the city Marshal, for shooting upon the flats at the bottom of the Common, within the limits of the city. Great complaints have recently been made of the firing of guns within the city—and it is quite important that the public should be made acquanted with the existence of a law prohibiting the practice. *B. D. Adv.*

Falls of Niagara. Great preparations are making at Niagara to send the schooner Michigan (they call her the *pirate* schooner) down the foaming pitch of Niagara on the 8th of September, at o'clock, P. M. They have scoured the forests for bears, wolves, and other ferocious animals, and they advertise for "a few vicious and worthless dogs," and in order to make the whole suitably terrific, they intend to place a crew (*in effigy*) on board. Capt. Rough and Mr. Allen will take charge of her as far as Navy Island, when at 3 o'clock precisely, she will be cut from her moorings. Those who wish to take passage in her to Yates' Inn can go for fifty cents each, taking care that their passage is not extended. Should any of the animals escape, they are to be sent to London, Montreal, and New York. *N. Y. Enquirer.*

Canada.—The Election in Lower Canada has closed, and nearly all the returns have been received. The constest has been one of the most violent ever witnessed in the Province. A large majority of the last Parliament were opposed to the present Governor. It will he recollected that a new election was ordered, and the session abruptly broken up. A proclamation was made by the Earl of Dalhousie, charging the members with want of respect to his Majesty's officers, and of a just sense of the interests of the colony. The returns from all the districts give an increased majority to the popular side. In Quebec and Montreal, where the greatest efforts appear to have been made, the old members have been returned by increased votes. *N. Y. D. Adv.*

The number of passengers that arrived at New York from foreign ports, from the 1st of January to the 31st of July of the present year, a period of seven months, was *ten thousand one hundred and ninety four*, 8391 of whom arrived in May, June and July.

Mrs. Whipple is said to have gone to Canada. When first taken from prison, after her discharge, she was carried to the house of her uncle, Dr. Lansing, at Onondagua.

FOREIGN INTELLIGENCE.

FROM EUROPE. By advices from England to June 29th we have the following items of news.

In the House of Lords, 26th June, the warehouse corn bill was ordered to a third reading next day.

Paris papers to the 25th had been received at London. The censorship of the press had been reestablished in France, by a royal ordinance.

Every thing respecting the Thames Tunnel was proceeding favourably.

A Paris paper of the 24th June, contains the important information that G. Britain, France and Russia, have given orders for the junction of their naval forces in the Mediteranean, for the purpose of interposing between the Turks and the Greeks, and putting an end to the bloody war waging between those nations.

The piracies in the Mediterranean were still increasing, particularly off Scio and Mitylene, where three Greek cruisers attempted to take a vessel under the convoy of a Genoese frigate.

Letters from Syras of the 23d May state that Gen. Church had been able to collect four thousand men in the Piræus, where he has entrenched himself; he has besides sent five thousand men to the defiles, to intercept the supplies of provisions which come to the Turks from Negropont. Lord Cochrane was ready to sail from Poros, with the Hellas frigate, and other vessels. The steam boat had taken five Turkish vessels, laden with provisions and ammunition, and sunk a corvette.

It is true that the number of Turks killed is less than that of the Greeks; but in spite of all the Seraskier's advantages, the Greeks have taken from him all the positions he occupied on the coast; and they retain those which they occupied on the continent.

Gen. Church, at the head of the Moreotes and other Greeks who have followed his standard, defends Attica on the east, and his Romeliotes still occupy the wood of Olives.

Greeks and Turks. The Austrian Observer of the 19th June contains details of the action under the walls of Athens. Besides several officers killed, others, including Gen. Niketas and the English Captain Whitham, were wounded. The remains of Karaiskaki were interred at Salamis; but a solemn service was likewise performed at Poros, the seat of government. The Observer contains also a report made to Lord Cochrane by Capt. Hastings, commander of the vessel La Karteria, relative to the expedition which he made to the gulf of Volo. He was accompanied by several vessels. Upon reaching Volo, he cannonaded the enemies' batteries, which were speedily compelled to discontinue the fire. The captain then entered the port, where he found eight Turkish vessels, most of them without sails. A few days after, he descended upon Trikeri, to seize a Turkish brig of 14 guns and 2 mortars, but being unable to capture it, they set it on fire. The captured vessels were conducted to Poros, there to be armed and equipped for the Greek service.

We have in the Gazette de Lausanne, of the 12th June, the following news from Greece:

The situation of the Acropolis of Athens is far from being desperate, as the enemies of Greece love to represent it. A letter from Col. Fabvier to Gen. Church, since the battle of the 6th, informs him that the garrison is resolute in its determination to defend the place, and has rejected the propositions to surrender, which have been sent to it; and has the means to hold out through all the month of July. These events have not abated the courage of the Greeks. On the contrary, General Church and the other chiefs are engaged in another enterprise, notwithstanding that the Seraskier has destroyed the greater part of their troops. They have erected a fort in Pirœus, and have fortified it so strongly, that the loss of the Acropolis will be of but little importance, if i should be obliged to surrender.

Late from Europe. By the ship Navy, which arrived in this port on Wednesday, London paders to July 13th were received, and those of Liverpool of the 15th.

They bring no confirmation of the report of the fall of Athens, and the loss of the steam ship, which will be found in extracts by previous arrivals. The London Sun of the 12th July contains a treaty between Great Britain France and Russia, respecting the pacification of Greece.

The substance of the Treaty is as follows:—

The contracting Powers will make an offer of meditation between the Ottoman Porte, and Greece, and at the same time a demand will be made of a cessation of arms as an indispensable preliminary condition to opening the negociation.

The second article states the basis on which the arrangement to be proposed to the Ottoman Porte shall rest. It is as follows.—

"The Greeks shall hold of the Sultan, as of a superior Lord; and, in consequence of this superiority, they shall pay to the Ottoman Empire an annual tribute (*relief*), the amount of which shall be fixed, once for all by a common agreement. They shall be governed by the authorities whom they shall themselves choose and nominate, but in the nomination of whom the Porte shall have a determinate voice. To bring about a complete separation between the individuals of the two nations, and to prevent the collissions which are the inevitable consequence of so long a struggle, the Greeks shall enter upon the possession of the Turkish property situated either upon the Continent or in the Isles of Greece on the condition of indemnifying the former proprietors, either by the payment of an annual sum to be added to the tribute which is to be paid to the Porte, or by some other transaction of the same nature."

The remaining particulars, such as settling the territorial limits, &c. &c. and the arrangement for enforcing the fulfilment of the terms of pacification are to be settled by subsequent negociations between the High Powers, and the contending parties.

By an additional article of the treaty, called the secret article it is provided that if the contending parties should not accept the proposed terms, then the High Powers, without intermeddling in the contentions of the parties will use all their means to accomplish the object of their treaty, and will give instructions to that end to tte Admirals commanding their squadrons in the seas of the Levant.

General Karaiskaki died in the presence of General Church, Lord Cochrane and several of the Greek Chiefs. His last words were in reference to his son. "As to my son," said he "I leave him my arms, that the blood with which they are stained may renew his courage."

The Romelists, after the death of Gen. Karaskaki, one and all took an awful oath of vengence against their oppressors and against any one of their own number who should violate the oath;—swearing never to lay aside their arms while an enemy remained on their soil.

It appears from a letter from Constantinople, dated June 10th, which has been received this morning, that the Sultan is elated with success. Files of human heads decorate the entrances to his Royal Palace. The barbarous cruelties Ibrahim Pacha has been guilty of towards the population of the Peloponnesus are a lmost too revolting to be credited. Some he has crucified on trees, others burnt by a slow fire. Old women he has caused to be thrown from lofty precipices, and great numbers of peasants be branded with the mark of the Cross, and sent to Egypt, as slaves to Mohamed Ali Pacha.

Immediate hostilities between the French squadron and Algiers were expected, the Dey having refused the required satisfaction. The corsairs were all blockaded in Algiers by the French squadron on the 16th June.

The British Consul at Tripoli has despatched a cutter to Malta to announce that the Bey endeavors to pick a quarrel with him, and to implore the aid of the English squadron stationed in the Mediterranean.

The emperor Nicolas was to be crowned King of Poland in September, at Warsaw.

The Paris Quotidienne asserts that it is finally arranged that the Throne of Portugal is to be immediately given to Don Miguel. It adds, that the British troops are to be withdrawn, and to be disturbed between Malta and Gibraltar.

MADRID, JUNE 18. An affair of great importance occupies at the present moment the attention of our government, and has caused several meetings of the Council of State during the last few days. It is the canonical institution by the Pope of several bishops for our ancient American possessions, upon the presentation of Bolivar.—This institution has been announced officially to M. Aparici, our charge d'affaires at Rome, who communicated it to our government, announcing, at the same time, that it had taken place in consequence of a concordat concluded between the Holy See and the Republic of Colombia, by its representative at Rome, the Chevalier Texada.—Immediately after the receipt of the note of M. Aparici, orders were sent to all the frontiers not to admit into Spain the new Nuncio, appointed to fill the place of M. Justiani, and whose departure from Rome had been announced to M. Aparici.

It is reported that Cadiz will be evacuated by the French troops, and that they will reinforce the garrisons of Catalonia.

The village of Gousselin, near Grenoble, was totally destroyed on the night of the 14th of June by a water spout, which descended from the neighboring mountains. Nearly all the inhabitants were killed, and sixty dead bodies had been taken from the ruins.

Denmark has recently lost a poet of some talent and celebrity in the person of *August Wilhelm Von Schack-Staffeldt*, Knight of the Order of Dannebrog, who died aged 56. His poems, which are chiefly lyrical, were published at Copenhagen, in 1803.

Voyage of Discovery.—Letters have been received announcing the arrival at Port Jackson, in December last, of the French expedition of discovery under Captain D'Urville.

M. Villele has persuaded Charles X. to re-establish the Censorship of the Press in France. Every number of each journal or periodical writing, must, before it is printed, undergo the revision of six censors!—It will be recollected that on the accession of this Prince to the throne, his first measure was to abolish the Censorship established by Lewis XVIII. *Mass. Journal.*

French Newspapers and Periodicals.—At the commencement of this year, there were published in Paris seventeen newspapers, twelve of which were published daily, and five twice or thrice a week; and one hundred and sixty-one periodicals treating on the following subjects: arts and sciences, twenty-eight; military journals, three; theological, nine; history, four; education, six; medical journals, twenty-two; commerce, ten; jurisprudence, twenty; political economy, seven; literature, nineteen; theatre, nine; music, five; fashions, three; bibliographic, four; divers advertising journals, twelve.

Sir Walter Scott continues to give evidence of his claim to be considered the most ready writer of the age. Two new novels of his, called the "*Chronicles of the Cannongate.*" and "*Tales of a Grandfather,*" are announced as being in the press.

Life of Napoleon.—The American Edition of the Life of Napoleon, by Sir Walter Scott, was published in this city, in three vols. during the past week.

London Items.—Great numbers of petitions are daily presented to Parliament for the repeal of the Corporation and Test Acts. Mr. Hume, in support of a motion for a return of the Naval Promotions made during 1827, remarked that of 5588 Navy Officers from Admirals to Lieutenants, only 824 were employed. At a meeting of the Institution for the Abolition of Negro Slavery, held the 17th June, Mr. Allen, read a report, in which it was stated that Portugal and Brazil had at last agreed to abolish the Slave Trade,—the former immediately, the latter at the end of three years from March 1827,

Among the select literary information contained in the Eclectic Review of July, we have the following;—

"It is our intention, in our next Number, to devote a leading article to the review of the circumstances attending the extraordinary reformation now in progress in Ireland, in the hope of enabling our readers to appreciate its true character.

In the press, and speedily will be publishid in one volume, The Achievements of Prayer, selected exclusively from the Holy Scripturas. 12 mo.

Mr. Butler, of Hackney, has in the press, his Questions on Roman History.

Preparing for the press, A defence of the Missions in the South Sea and Sandwich Islands, against the charges and misreprentations of the Quarterly Review, in a letter addressed to the Editor of that Journal.

MARRIAGE SPECULATIONS. A correspondent in the London Morning Herald says, "I can positively inform you that an abominable *coterie* exists at Paris, the members of which make it their business to gain every particular respecting heiresses of England, and from a general fund send over titled foreigners of address and figure, with introductions, (that are too easily obtained,) to inveigle their dupes, and effect alliances, principally through their flattery and attention to names, too prone to catch at empty titles of princes and counts. Witness the number of marriages that have recently taken place on the continent. To my knowledge there are several of these *envoyees* now in England."

LATEST FROM EUROPE.

By the arrival of the ship Josephine, from Belfast, which place she left on the 17th July, it appears that the report of the fall of Athens is confirmed; and it is stated, also, that the overtures by the European powers, for the pacification of Greece, have been rejected by the Porte. We give the following extracts.

The Lord Chancellor prorogued both Houses of Parliament on the 2d of July.

Lord William Bentick is to go out to India. The Marquis of Anglesea is appointed Lord Lieutenant of Ireland, and was to assume the vic-royal government in three months.

It is expected that the whole of the ministerial arrangements, in the completion of which some delay occurred during the parliamentary conflict, will now be made in the course of a few days. Mr. Canning, it is reported, will return to the Foreign Office, retaining, however, the dignity and privileges of Premier. The Duke of Portland is thought likely to succeed to Mr. Canning's present situation; and the Marquis of Lansdown takes the Home department. It is not improbable, also, that Lord Holland may take some office.

The corn bills have received the royal assent.

The Duke of Argyle has been appointed Keeper of the Great Seal of Scotland, in the room of the Duke of Gordon, deceased.

Athens. The citadel was evacuated on the 5th of June; 2,000 persons, of all ages and both sexes, half of whom were ill, or exhausted by hunger, left the place, and embarked on board the French and Austrian ships of war. Gen. Church, with his few remaining followers, left the Phalerus on the 28th of May.

In the Courier of the 10th we find it asserted, on the authority of the Paris papers, that the Porte has refused the intervention of the European powers, and summoned all the Mussulmen to arms. The Greek National Assembly, having terminated its labors, dissolved itself at Trezene on the 17th May; and the seat of government was transferred to Napoli di Romania.

The Reis Effendi, in refusing to submit to the propositions of the European powers, referred them to the resolutions of the Congress of Verona, in which it was declared that they would not interfere in the affairs of Greece.

The Russian fleet, destined for the Mediterranean, was to sail from Cronstadt, on the 25th June, under the command of Admiral Siniarin.

The London Courier remarks upon the capitulation of Athens,

"Since the Porte has positively refused to admit the intervention of England, France, and Russia, and since the Allies are determined to interfere by force of arms, it may be regretted that their decision was not adopted somewhat earlier, so as to prevent the fall of Athens.—The mischief will, in all probability, be repaired without much loss of time; but this may involve a sacrifice of human life, which had better have been spared.

Gen. Lafayette. The editors of the New York Statesman have received a letter from Paris in which is announced the election of Gen Lafayette, to the chamber of Deputies. The following is an extract.

"You will no doubt, be rejoiced to learn, that Gen. La Fayette has been elected Deputy for the Department of Meaux. The election took place on the 21st inst. and in spite of the infamous measures which were taken by the French Ministers, to defeat the efforts of the liberal party the latter came off triumphant.

The conduct of the present Ministry in this instance, has no precedent; every vile measure was resorted to in order to exclude the illustrious Deputy from a seat in the chamber of Representatives.

COLLEGIATE RECORD.

Harvard University. The Annual Commencement at Harvard University will take place on Wednesday next. On account of the illness of the Rev. President KIRKLAND, the Rev. Dr. WARE will preside on the occasion.

On the day following Commencement, the Annual Oration before the Phi Beta Kappa Society will be delivered by Rev. James Walker, of Charlestown, and the Poem, by Rev. Dr. Flint, of Salem, should his health permit.

Geneva College. At the late commencement of Geneva College, the degree of D. D. was conferred on the Rev. H. U. Onderdonk, as mentioned in our last, and also on the Rev. Nathan B. Crocker, of Providence, R. I. and Rev. James Montgomery, of Philadelphia. The degree of LL. D. was conferred on the Hon. John S. Richardson, of Charleston, S. C.

Columbia College. The Annual Commencement at this College was held in New-York city, on the 7th inst. The degree of A. B. was conferred on 35 young gentlemen. Among the honorary degrees was that of D. D. on the Rev. Jasper Adams, President of Geneva College.

Amherst College. The Annual Commencement at Amherst College will be on Wednesday, the 29th inst.

Brown University. The Commencement at Brown University, Providence, will take place on Wednesday, the 5th of September. There will also be public addresses before three literary societies during the week. The performers will be the Hon. Messrs. Hunter and Burgess, and the Hon. John Bailey, of Dorchester.

Installation. The Rev. John Bisbee, jr. was to be installed in Portland, on Thursday, as Pastor of the First Universalist Society in that place: The clergy of all denominations were invited to attend.

MARRIAGES.

In this city, Mr. John Pettingail, of Charlestown, to Miss Sarah B. Felt.—On Wednesday by Rev. Dr. Holmes, of Cambridge, the Rev. George Ripley, of this city, to Miss Sophia Dana, daughter of Francis Dana, Esq. of Cambridge.

In Lexington, on Wednesday, by the Rev. Dr. Fiske of Westcambridge, Rev. Caleb Stetson, of Medford, to Miss Julia Ann Meriam, of the former place.

In Walpole, on Sunday morning, 12th inst. by Rev. Mr. Storer, Capt. I. Otis Pond, of Franklin, to Miss Nancy, youngest daughter of Mr. Timothy Mann—On Sunday evening, by the same, Mr. George Bullard, to Miss Catherine, eldest daughter of Nathaniel Guild, Esq.

In Nantucket, Capt Wm. Rice, of Portland, to Miss Valina Worth—Mr. Daniel Barney, Jr. to Miss Eliza-Ann Folger.

In Providence, Col. Henry Morton, to Miss Mary J. Dunn.

In Portsmouth, Rev. Nathaniel Norris, of Buxton, (Me.) to Miss Joanna K. Holbrook—Mr. Reuben Bennett to Miss Mindwell Nowell.

In Stratham, Josiah Bartlett, M. D. to Miss Hannah W. Thompson, of Portsmouth.

DEATHS.

In this city, Capt. Nathaniel Call, aged 82.—Mr. Benjamin Fessenden, aged 69.—John D. youngest child of Mr. Nathaniel Clark.—On Monday last, deeply lamented, Miss Mary Ann Phillips, aged 18 years.

In Lynn, Miss Hannah C. daughter of Mr. James Breed, jr. aged 18.

In Salem, suddenly, Jerahmel Pierce, Esq. aged 80.

In Hingham, Mrs. Hannah, wife of Israel Whiton, aged 67.

In Cohasset, Charles, aged 7, son of Mr. Thomas Lincoln—he was drowned while bathing.—Mr. William Payson, aged 46.

In Scituate, Mr. Elisha Foster, sen. 82.—Mr. Walter Jacobs, aged 53.

In Harvard, 1st inst. Mr. Heman Knight, aged 48 yrs.

At sea, on his passage from Havana to Bremen, Capt. Elias Hulen, of Marblehead, master of ship Isis, of Boston.

In Savannah, on the 9th inst. the Hon. John Elliot, late a Senator in the Congress of the United States, from the State of Georgia.

In New York, Mrs. Mary M. Wihler, aged 100 years, a native of Germany, and for the last 80 years a respectable inhabitant of that city.—The Rev. Cornelius R. Duffie, Rector of St. Thomas Church, aged 38.

In Franklin, (Mass.) on the 20th inst. Mr. Samuel C. Johnson, of Somersworth, (N. H.) formedy of Lynn, (Mass.) aged 22.

In East-Bridgewater, on Monday, Elizabeth Perkins, wife of Thomas Perkins, Jr. Esq. aged 33.

In Amesbury, Mr. Valentine Colby, aged 60.

In Salisbury, Morrill Stevens, son of Mr. Jonathan Stevens, aged 21.

In Newburyport, Mrs. Sarah, wife of Philip Bayley, Esq. aged 70.

In Beverly, on Wednesday, Mrs. Haskell, wife of Capt. Samuel Haskell, aged 48.

In Salem, William Felton, aged 17.

The number of deaths last week in New York, was 128—34 men, 17 women, 47 boys, and 30 girls. The number of deaths in Philadelphia last week was 99.—The number in this city was 24.

Died suddenly at Canton, Aug 6th, Mr. Ezra Dickerman, aged 67. He had been a member of the ongregational Church forty-eight years during which time he was remarkable for his constancy and punctuality in attending to the worship and ordinances of our holy religion. He was an affectionate husband, a kind father, and obliging neighbour, and a humble Christian; exhibiting in his character, in an eminent degree, that charity which suffereth long, and is kind, which thinketh no evil, and never faileth. "The righteous shall shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear." Mathew. xiii. 43.

NOTICE.

The annual meeting of the *Society for the promotion of Theological Education in Harvard University* will be held on Tuesday next, (the day before Commencement,) at the Hall of the American Academy, in the Athenæum, Boston, at 12 o'clock.

JAMES WALKER, *Sec'y.*

A TALE of Warning. or, the Victim of Indolence 50 cents.

Matilda Mortimer; or, False Pride 50.

Bear and Forbear. 63 cents.

Rose and Agnes: or, the Dangers of Partiality. 50 cents.—Scenes in Asia, with 84 plates.—Hume and Smallets England with 49 plates in one volume.—just received and for sale by James Loring, No. 132 Washington Street. Aug. 25.

GROTON DOCUMENTS.

This day Published, and for sale at the office of the Christian Register, and also by Bowles & Dearborn, 72 Washington Street—A collection of FACTS and DOCUMENTS relating to ECCLESIASTICAL AFFAIRS in GROTON, MASS. occasioned by the publication of 'the Result of an Ecclesiastical Council convened at Groton, Massachusetts, July 17, 1826,' and intended to correct misstatements made, and supply material facts suppressed by the authors of the result. Aug. 18.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution.

July 14.

ELEMENTARY GRAMMAR

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore june 9.

HARVARD UNIVERSITY.

CANDIDATES for the Degree of Master of Arts this year in order to their receiving their degree, must produce to the President, on or before the day next preceeding Commencement, a certificate that they have paid the usual charges. They are to attend at Commencement, unless excused by the President; and the degrees of those who apply seasonably will be inserted in the Catalogue printed this year,

Candidates for admission to the University will be examined on the Monday next preceding Commencement, viz. the 27th day of August, at University Hall; the examination to begin at 6 o'clock, A. M.

JOHN T. KIRKLAND, *President.*

Aug. 18.

MOTHER AND DAUGHTEB.

FAMILIAR Letters between a Mother and her Daughter at School. By Mrs. Taylor and Jane Taylor—with a frontispiece, just published, and for sale by JAMES LORING, No. 132, Washington-street.

Rarely do we meet with a book, which, in such an artless, but beautiful style, lays open the tender heart of a fond mother, and the simple, unsuspecting honesty of a dutiful daughter. Whilst the young mind is delighted with the naration of entertaining incidents, religious instruction fastens on the understanding.

Mrs. Taylor's Hints to Females; Maternal Solicitude; Reciprocal Duties of Parents and Children: Memoirs of Jane Taylor. Aug 18.

LINCOLN & EDMANDS,

Have published a Stereotype Edition of

KELLEY'S SECOND SPELLING BOOK, designed for Common Schools containing the elements of the English language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. 3d edition. By Hall J. Kelly, A. M. Beautifully stereotyped, and handsomely printed on fine paper. Price $2 per dozen.

RECOMMENDATIONS.

From the Pastors of the Baptist Churches in Boston

Dear Sir, Boston, July 19, 1826.

We have examined your Second Spelling Book with considerable attention. As a guide to the correct pronunciation of the English Language, we think it a work of decided merit. Its plan seems to us judicious, and its directions so plain, as scarcely to admit of misunderstanding. It is in many respects an improvement on the Spelling Books with which we are acquaintad, and we wish you every success in its circulation. We are, dear Sir, yours truly; F. WAYLAND, Jr.
D. SHARP,
Hall J. Kelley, Esq. J. D. KNOWLES.

From Pastors of Churches in Charlestown.

We have examined, with considerable care, Mr. Kelley's Second Spelling Book, and fully concur in the above recommendation. WARREN FAY,
JAMES WALKER.

From Mr. Emerson, late Principal of the English High School Boston.

Dear Sir, Boston, Jan. 14, 1826.

I have examined your Second Spelling Book with some care, and am very well pleased with the principles of pronounciation and the arrangement adopted in it. In these respects, and in simplicity of method, I know no book of the kind superior to it. Yours, &c.

Hall J. Kelly, Esq. G; B. EMERSON.

From Mr. Gould, Principal of the Latin School in Boston.

From an examination of Mr. Kelley's Second Spelling Book, I am convinced that his system of expressing the sounds of the vowels is judicious, and capable of doing it with more exactness than the usual method by characters.

The tables of words for spelling appear to be arranged with care, and adapted to the most approved system of pronunciation. The book will doubtless be a useful auxiliary to the teacher of reading and spelling.

Boston, August 26, 1826. B. A. GOULD.

From Mr. Blake, Rector of St. Matteew's Church, South Boston.

Dear Sir, Boston, Oct. 19. 1826.

I have so far examined your Spelling Book as to be much pleased with it. You appear to have united the utmost simplicity with a general plan more philosophical than I have seen in any similar work. While it is calculated to lead young persons to habits of the most approved orthography and pronounciation, it is comparatively free from the perplexing appendages with which many primary treatises on education are encumbered. I have, therefore, no hesitation in recommending your book as peculiarly deserving the attention of teachers. Very sincerely yours, &c.

Hall J. Kelly, Esq. J. L. BLAKE.

This admirable Spelling Book is going into extensive use, and is recommended by its plainness, good arrangement, and handsome execution Aug. 18

PEW FOR SALE.

A WELL-SITUATED FRONT PEW, in the Gallery of Rev. Mr. Ripley's Church, will be sold, if applied for soon, on reasonable terms. The Pew is furnished, and may be occupied on short notice.

☞ Inquire at this Office. Aug. 4th.

CLERICAL MANNERS AND HABITS.

JUST published and for sale by BOWLES and DEARBORN, 72, Washington-st.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary in Princeton, N. J. By SAMUEL MILLER, D. D.

☞ For sale also at this Office.

June 9

JUST PUBLISHED,

BY R. P. & C. WILLIAMS, 79 Washington-street, "*Candid Examination of the Episcopal Church*" in two letters to a friend. Fourth edition. To which is added, "*A Consideration of some popular objections to the Episcopal Church.*" August 4.

LINCOLN'S SCRIPTURE QUESTIONS,

For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59, Washington-street, *Lincoln's Scripture Questions*, with the Answers annexed; giving, in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible.——Price, $8 per hundred.

July 28.

CHRISTIAN VISITANT.

The *Christian Visitant* or *Religious Miscellany*; Vol. 1, No. 4, for July and August, is this day published by N. S. Simpkins & Co.—Court Street, Boston.

CONTENTS. Variety; Despondence; Religious Sympathy; why are not the Means of Religion more efficient; a Sermon on Spiritual Influence; a few words respecting Christian Piety; Union among Christians; JUVENILE DEPARTMENT. the Selfish Boy Reformed. POETRY. A Summer Evening; the Sabbath School; Appeal for the Heathen. MISCELLANEOUS. The Christian; Schooling the Heart; Devotion; Sunday School Anecdote. INTELLIGENCE. The American African Colony; Horrors of Idolatry.

This periodical is not controversial, but purely practical, and peculiarly designed to promote practical piety, and virtue. Aug. 11.

LIBERAL PREACHER, No. 2.

THIS day published, by BOWLES & DEARBORN, 72 Washington-street, No. 2 of the *Liberal Preacher*, for August; containing a Sermon by Rev. Dr. *Thayer*, on Revivals of Religion. Aug. 4.

MOTTE'S SERMON.

"Simplicity in the Christian Faith Alike Scriptural and Powerful."

A Sermon Delivered on the morning of Lords Day July 1, 1827, at the second Independent Church in Charleston, S. C. by Mellish J. Motte.

Just received and for sale by Bowles and Dearborn, 72, Washington Street

POETRY.

BETTER MOMENTS.

BY N. P. WILLIS.

My Mother's voice! how often creeps
  Its cadence on my lonely hours!
Like healing sent on the wings of sleep,
  Or dew to the unconcious flowers.
I can forget her melting prayer
  While leaping pulses madly fly,
But in the still unbroken air
  Her gentle tone comes stealing by,
And years, and sin, and manhood flee,
And leave me at my mother's knee.

The book of nature, and the print
  Of beauty on the whispering sea,
Give aye to me some lineament
  Of what I have been taught to be.
My heart is harder, and perhaps
  My manlines hath drank up tears,
And there's a mildew in the lapse
  Of a few miserable years—
But nature's book is even yet
With all my mothers's lessons writ.

I have been out at eventide
  Beneath a moonlight sky of spring,
When earth was garnished like a bride,
  And night had on her silver wing—
When bursting leaves and diamond grass,
  And waters leaping to the light,
And all that make the pulses pass
  With wilder fleetness, thronged the night—
When all was beauty—then have I,
  With friends on whom my love is flung
Like myrrh on winds of Araby,
  Gazed up where evening's lamp is hung,
And when the beuteous spirit there,
  Flung over me its golden chain,
My mother's voice came on the air
  Like the light dropping of the rain—
And resting on some silver star
  The spirit of a bended knee,
I've poured her low and fervent prayer
  That our eternity might be
To rise in heaven like stars of night
And tread a living path of light.

I have been on the dewy hills,
  When night was stealing from the dawn,
And mist was on the waking rills,
  And tints were delicately drawn
In the grey east—when birds were waking
  With a low murmur in the trees,
And melody by fits was breaking
  Upon the whisper of the breeze,
And this when I was forth perchance
As a worn traveller from the dance—

And when the sun sprang gloriously
  And freely up, and hill and river
Were catching upon wave and tree
  The arrows from his subtle-quiver—
I say a voice has thrilled me then,
  Heard on the still and rushing light,
Or, creeping from the silent glen
  Like words from the departing night
Hath stricken me, and I have pressed
  On the wet grass my fevered brow,
And pouring forth the earliest,
  First prayer, with which I learned to bow,
Have felt my mother's spirit rush
  Upon me as in by-past years,
And yielding to the blessed gush
  Of my ungovernable tears,
Have risen up—the gay, the wild—
As humble as a very child.

EDUCATION.

Education of Females.

In the education of both sexes, much would be gained by definite conceptions of the ends which instruction is expected to accomplish. Parents too seldom take the trouble of thinking much on this point: they are too much inclined to very vague impressions that education is a good and respectable thing, which cannot well be dispensed with,—a matter of course, a decent, and, on the whole, a useful compliance with custom. In regard to particular branches it is persumed that modern improvement or the fashion of the day will lead to the right selection, and the proper quantity of time and attention. Fathers are usually so absorbed in business, and mothers in domestic cares, that no thorough investigation of this subject is attempted; and all is relinquished to the judgement of the teacher or the choice of the pupil.

It would be far from advantageous tor parents to exercise a fretful inquisitiveness or a dictatorial direction in regard to the details of instruction; but every mother who wishes to see her daughter truly well educated, should put herself in possession of thoughts enough on the subject to make her an intelligent observer of the progress of her child, and an harmonious and efficient agent in conjunction with the teacher. The ability thus far at least to aid the improvment of their children, is within the attainment of all mothers who can afford time for daily reading and reflectton: it implies no personal application to study: it requires nothing beyond a desire to exert a useful influence in advancing the great objects of education, by an endeavor to ascertain what these are.

Much light would thus be shed on the part which a mother may advantageously take in aiding the efforts of teachers, or attempting to supply any thing that may seem to be wanting. Were mothers to think oftener on what they have felt to be actually useful to themselves in life, what their experience has pronounced useless, and what they feel to have been omissions in there own education, there would neither be a disposition to countenance the degradution of the sex by restricting woman to a narrow and illiberal sphere of acquirement, nor to authorise the waste of invaluable time in laborious but useless application.

In the education of females, then, what is the object? It is not usually to make either artists, housemaids, or scholars. Music and drawing are delightful accomplishments; they are an admirable discipline of taste. But they are far from being indispensable to usefnlness or happiness; and if they consume a large part of the day to the exclusion of less elegant acquirements, their tendency is to make the mind weak and worthless. Domestic accomplishments are a truly useful part of education, for which every mother is responsible; they are a field of benevolent labor; and their influence on the disposition and character, is highly favorable in all situations of life. But if they encroach on a single hour belonging to mental improvement they are a source of degradation to the mind: they interfere with higher and nobler usefulness. It is of ill selected and unavailing study, however, that there is, perhaps, most reason for complaint. Mathematicians and linguists some *men* must be by profession; it is their sphere of usefulness; and science and literature, to their utmost attainable extent, it is the duty of such men to acquire. In an humbler measure these pursuits are requisite to all professional life. Not so with the female sex: their object seldom or never is express preparation for any scientific or literary purpose. General mental improvement is the rational aim of such studies among females, when time permits application to extend beyond the indispensable limits of a correct understanding of etymology, and an adequate proficiency in arithmetic.

The current apology that whatever is good mental discipline for the male sex, is so equally for the female, assumes false ground. The sphere of action and of qualification are different to the sexes. In some conditions of life, years of classical study are indispensable to the usefulness of man:—the object in view is an *intellectual* one purely. To females, on the other hand, whose station in life is one of *moral* usefulness, learning is valuable rather as subservient to that general mental improvement which favors *moral* influence. Long continued and severe application to study would monopolize in their case the time that should be devoted to the cultivation of those qualities which enter most largely into woman's daily pursuits. The studies, then, which should preponderate in female education, are those which affect the disposition rather than the intellect. The predominating object with man must generally be the active pursuits of life. Manual or mental labor must usually occupy most of his hours. His time, therefore, is not mispent nor his labor misapplied in education, if they are devoted in very large proportion to the acquisition of mere learning. A divine must devote several entire years of life to the study of language in order to be qualified for his professional services. To a daughter, a sister, a wife, or a mother, on the contrary the acquisition of one happy trait of disposition, is worth more in their daily duties, than all the learning in the world. The education of man, in a word, must often demand a larger proportion of attention to intellectual than to moral purposes: in the proper education of females the case is reversed. The difference in education then, between the sexes, is not at all one of comparative merit or to be settled on the ground of comparative strength of mind; it arises from the natural differenee of objects in view in the two cases; and the objection to the prevailing rage for classical studies in female education, is only that it must and does interfere with an adequate attention to the higher and better purposes of female life.

Refinement of feeling and of taste, of manners and expression, religious elevation of character, are of infinitely more value to woman, than any native or acquired superiority of intellect. Moral excellence should be the great object of all human education; but this is pecularly true in that of woman, whose offices in life, and whose influence on society, are those of a purer and gentler being

MISCELLANY.

WOMAN.

If christianity may be said to have given a permanent elevation to woman, as an intellectual and moral being, it is as true, that the present age, above all others, has given play to her genius, and taught us to reverence its influence. It was the fashion of other times to treat the literary acquirements of the sex, as starched pedantry, or vain pretensions; to stigmatize them as inconsistent with those domestic affections and virtues which constitute the charm of society. We had abundant homilies read upon their amiable weaknesses and sentimental delicacy, upon their timid gentleness and submissive dependence; as if to taste the fruit of knowledge were a deadly sin, and ignorance were the sole guardian of innocence. Their whole lives were 'sicklied o'er with the pale cast of thought;' and concealment of intellectual power was often resorted to, to escape the dangerous imputation of masculine strength. In the higher walks of life, the satirist was not without colour for the suggestion, that it was 'a youth of folly, an old age of cards, and that elsewhere, "most women had no character at all," beyond that of purity and devotion to their families. Admirable as are these qualities, it seemed an abuse of the gift of Providence, to deny to mothers the power of instructing their children, to wives the privilege of sharing the intellectual pursuits of their husbands, to sisters and daughters the delight of misistering knowledge in the fireside circle, to youth and beauty the charm of refined sense, to age and infirmity the consolation of studies which elevate the soul, and gladden the listless hours of despondency.

These things have in a great measure passed away. The prejudices, which dishonered the sex, have yielded to the influence of truth. By slow and sure advances, education has extended itself through all ranks of female society. There is no longer any dread, lest the culture of science should foster the masculine boldness, or restless independence, which alarms by its sallies, or wounds by its inconsistencies. We have seen that here, as every where else, knowledge is favorable to human virtue and human happiness, that the refinement of literature adds lusture to the devotion of piety; that true learning, like true taste, is modest and unostentatious; that grace of manners receive a higher polish from the discipline of the schools; that cultivated genius sheds a cheering light over domestic duties, and its very sparkles, like those of the diamond, attest at once its purity. There is not a rank of female society, however high, which does not now pay homage to literature, or that would not blush even at the suspicion of that iguorance, which a half-century ago, was neither uncommon nor discreditable. There is not a parent, whose pride may not glow at the thought, that his daughter's happiness is in a great measure within her own command, whether she keeps the cool sequestered vale of life, or visits the busy walks of fashion.

A new path is thus open for female exertion, to alleviate the pressure of misfortune, without any supposed sacrifice of dignity or modesty. Man no longer aspires to an exclusive dominion in authorship. He has rivals or allies in almost every department of knowledge; and they are to be found among those, whose elegance of manners and blamelessness of life command his respect, as much as their talents excite his admiration. Who is there who does not contemplate with enthusiasm, the precious fragments of Elizabeth Smith, the venerable learning of Hannah Moore, the persuasive sense of Mrs. Barbauld, the elegant memoirs of her accomplished niece, the bewitching fictions of Madame D'Arbloy, the vivid picturesque, and terrific imagery of Mrs. Radcliffe, the glowing poetry of Mrs. Hemans, the matchless wit, the inexhaustible conversations, the fine character painting, the practical instructions of Miss Edgeworth the great *known*, standing in her own department, by the side of the great *unknown*.

DOMESTIC HAPPINESS.

If a happy marriage has given and ensures to man peace at home, let there be no dread of the caprices of chance: his happiness is sheltered from the strokes of fortune. A wife, gentle and affectionate, sensible and virtuous, will fill his whole heart, and leave no room for sadness. What will he care for the loss of property when he possesses this treasure? Is not his house sufficiently magnificent as long as she commands respect to it—splendid enough, as long as her presence adorns it? A cottage where virtue dwells, is far superior to a palace; it becomes a temple.

If he were deprived of a high and valuable office, he would scarcely notice it, for he occupies the *first* and *best* place in the heart of her he loves. If he be not separated from her, banishment itself cannot become to him an entire exile; for in her person he views an image of his country.

Through her exertions order reigns in his house-hold, as well as peace to the soul. If injustice or ingratitude irritate or grieve him, her caresses will appease, and her smiles console him.

Her commendation is his glory: she too is his conscience, he thinks himself good when he raises her affections, and great when she admires him. He sees in her, reason personified, and wisdom in action, for she *feels* all that the philosophers of every age have only *thought*.

As modest as the violet, she shuns display, and diffuses in the shades around her, the perfume of virtue and happiness.

Labours, pains, pleasures, opinions, sentiments, and thoughts are in common between them; and as she never expresses more or less, than what she feels, he reads at a glance her thoughts, in her gestures; and and even in her eyes, he can apply to her what used to be said of Pompey when young: "The thought was uttered before the voice had sounded."

If he be ill, the double balm of love and friendship comes to his aid, numberless delicate and affectionate attentions dispel uneasiness, and waken hope. Pain itself smiles upon tenderness, and again knows pleasure.

If poverty should compel him to labour for a livelihood, if the fatigues of war, or of state affairs, should have exhausted his strength, or enfeebled his health, she alleviates the toil by sharing it.

How easy and short does the voyage of life appear with such a companion! As to the fortunate isles, he always finds in the same time, buds, flowers, and fruits! His summer has retained and preserved the charms of his spring: and old age has drawn near without his perceiving its approach.

PULMEL,

Great Medical Discovery.—It was stated some time ago, that an important medical discovery had been made of an effectual preventative and remedy for the consumption; we are now able to add something on the subject.

This discovery consists in the production of a new compound substance, to which the name of Pulmel has been given, meaning *honey for the lungs*; and the effects of which, on the human system, are to prevent the formation of tuberbles in the lungs or to remove gradually all the symptoms of consumptions and declene.

The pulmel is susceptible of being combined into a variety of formes, such as Chocolate, Syrup, Electuary, Powders, and Pills, &c. The most efficient will be the Chocolate, which is sweet, grateful and pleasant to the taste: but as soon as the lungs are affected another additional form must be used by inhaling or breathing a prefume of Pulmel. No deleterious substance enters into it; none of the poisonous plants nor prussic acid hitherto used by many; but mere active vegetable substance; and unlike quack medicines, it cures the consumption only and nothing else.

The discoverer of this new medical substance, is a gentleman of great medical and botanical knowledge, who has been led to it by many researches and experiments upon himself and others.

Spanish Peasantry.—A private letter from Barbadon, Spain, dated May 22, 1827, gives the following account of the condition of the country vilages in that kingdom: *Nat. Journal.*

I had last night an opportunity of witnessing the wretched condition of the people who inhabit small villages, for it being rather late, and as I had twelve miles to ride before reaching the town, I was advised to stop at a miserable place called Quintanilla Delamata. This village is composed of about one hundred and fifty houses, or rather huts, and it is difficult to imagine that human beings can exist in such a state of destitution. Not one single dwelling place would be thought too good for the pigs in England, and the children were prowling about, nearly naked, in a half famished condition. There is a total want of industry, for, though the soil around is most excellent, nothing is done to render it productive, and I do not see how the inhabitants can exist otherwise than by plunder or assassination. I have remarked, that taking away every third of the village, out of a distance of about fifteen miles, you are sure to find one at least, which has the same appearance of misery as Quinta Delamata. It is impossable to judge of the present state of Spain by merely stopping at the post town, for the accommodations there are excellent; but it is necessary to visit the villages, such as the one in question, and I think it difficult to imagine a state of more utter destitution and ignorance than is to be witnessed there. The place where I slept was, of course, called an inn, but there was nothing to eat but bread and eggs, and a miserable bed of straw was my resting place. The master, with all the ease imaginable, told me to bring up my portmanteau, and he gave me to understand that I should be accommodated to the utmost of my desire. It is usual, in these places, to sup in what is called the kitchen, and such a specimen of a Spanish kitchen was not at all calculated to whet my appetite. Imsgine a sort of cellar, about fourteen feet square; on each side is a stone bench for guests, and as they are placed under a kind of dome, which forms the chimney open at the top, the wind continually blows the soot and smoke into your plate, and you are almost suffocated. When, by good chance, you happen to find any meat, as every thing is cooked in the same pot or frying-pan, the taste is so impregnated with oil and garlic, and half a dozen similar articles, thata keen palate only can recognise it. To ask to sup in your room in such places, is quite needless, for a chair is a rarity, and a table is quite out of the question. However, there is so much talk of the danger of travelling after five or six in the evening, that it is often necessary to put up with such accommodations.

"Rosseau, to his honor be it spoken, has by his eloquent exhortations succeeded in persuading Mothers to *nurse* their children. But the higher honor was reserved for Pestalozzi of taking it for granted that no Mother *could possibly* voluntarily neglect this duty. He does not expressly recommend it, but assumes its necessity by saying, "Mothers, teach your *nursing children* how good God is, or tremble least they never should learn!"

"What child can avoid believing in the God to whom his Mother prays, the God who takes care of his Mother as his Mother takes care of him?"

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 166 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS—NEW EDITION.

JUST published, and for sale by THOMAS WELLS, No. 92, Hanover-street, a selection of HYMNS and PSALMS, for Social and Private Worship—sixth edition.

This is a good edition, of handsome 18mo. size, on a fair Small Pica type, and good paper, from the University Press in Cambridge. It agrees in its arrangement with the last stereotype edition,—with so slight variations as to permit of the promiscuous use of both, except in the choir, where strict uniformity is essential. July 7.

SPRAGUE'S ADDRESS.

THIS DAY published by *BOWLES & DEARBORN*, 72, Washington-street,

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827.

"He, who the sword of Heaven will bear,
  Should be as holy as severe;
More nor less to others paying,
  Than by self-offences weighing.
Shame to him, whose cruel striking
  Kills for faults of his own liking.
Twice treble shame on *Angelo*,
  To weed my vice, and let his grow."

B. & D. have in press, Dr. Abbott's Discourse, delivered before the Annual Convention of Congregational Ministers of Massachusetts. june 9

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

LIVERPOOL, (ENG.) SEPT. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M.D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.

July 14.

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York.

may 19

JUST PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *North American Review*, No. LVI. *Contents.* Art I. KRUSENTERN'S VOYAGE AND RESEARCHES. 1. Voyage round the World; 2. Vocabularies of the Languages of some of the Tribes of Eastern Asia, and on the Northwest Coast of America—By A. J.Krusenstern; 3 Recueil de Memoires Hydrographiques. II. GREECE AND THE GREEK FRIGATES. 1. Vindication of H. D. Sedgwick; 2. A Narrative of the Material Facts in relation to the Building of the Two Greek Frigates—By Alexander Contostavlos; 3. Report of the Evidence, and Reasons of the Award of the Arbitrators; 4. Exposition of the Conduct of the two Houses in New-York respecting the Greek Frigates. By William Bayard. 5. Refutation of the Reasons assigned by the Arbitrators—By H. D Sedgwick; 6. An Examination of the Controversy between the Greek Deputies and two Mercantile Houses in New-York—By John Duer and Robert Sedgwick. III. BALTIMORE AND OHIO RAILROAD. Proceedings of sundry Citizens of Baltimore respecting the most efficient Means of Improving the Intercourse between that City and the Western States. IV. MILTON'S ENGLISH PROSE WORKS. A selection from the English Prose Works of John Milton. V. INSURRECTION OF PAEZ IN COLOMBIA. 1. Manifesto que el Poder Ejecutivo de Colombia presenta a la Republica. 2. Documento Curioso sobre los Acontecimientos de Venezuela. 3. Respuesta del Jeneral Paez a la Carta Confidencial, que le dirigio el Vicepresidente de la Republica. 4. Ejecucion del Decreto del Poder Ejecutivo. VI. M'CULLOCK'S POLITICAL ECONOMY. The Principles of Political Economy, with a Sketch of the Rise and Progress of the Science. VII. SPOLIATIONS OF THE FRENCH PRIOR TO 1800. 1. Message of the President of the United States. 2. A Sketch of the Claims of sundry American Citizens. 3. Report of a Select Committee of Congress. VIII AMERICA. America; or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their Future Prospects. By a Citizen of the United States. IX. NOVEL WRITING. 1. Almack's, a Novel. 2. Vivian Grey. Part I. and Part II. X. MORTON'S NEW ENGLAND'S MEMORIAL. New England's Memorial, by Nathaniel Morton. Fifth Edition, with large Additions in Marginal Notes, and an Appendix, by John Davis. XI. CRITICAL NOTICES. 1. Gadsden's Address to the Florida Institute. 2. Dwight's Oration on the American Revolution. 3. Tillinghast's Discourse on Domestic Industry. 4. Common Schools in New York. 5. Jackson's New Method of Teaching Languages. 6. exhibition of Pictures at the Boston Athenæum. 7. Memoirs on Adams and Jefferson. QUARTERLY LIST OF NEW PUBLICATIONS. July 7.

HYMNS FOR CHILDREN.

JUST published, and for sale at this office "HYMNS FOR CHILDREN."

☞ A notice of this little work will be found among the communications in the Register of June 16.

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